

Outside the Camp
(Exodus 29:14; Lv. 16:27; Num. 19:3)

The bull for the sin offering and the goat for the sin offering... must be brought outside the camp.... (Lev. 16:27)

In the early days when Israel was sojourning to the Promise Land, YAHWEH instructed them into the commands of the law, specifically the religious side of it as in the sacrifices, which only covered the sins with the divine forgiveness, but never removed man's sins. There were five types of sacrifices: **(1)** the burnt offering- a pleasing aroma and a voluntary offering of a male sheep, goat bull, turtledoves or young pigeons; **(2)** the grain offering also a pleasing aroma and a voluntary offering of fine flour, oil and frankincense, unleavened cakes or wafers of fine flour spread with oil, fresh heads of grain; **(3)** the fellowship offering a pleasing aroma and a voluntary offering of male or female without defect from cattle, sheep or goats; **(4)** a sin offering was a required offering of a young bull for the high priest, a young bull for the congregation, a male goat for a ruler; a female goat of female lamb for the common people; **(5)** the restitution offering was a required offering for the unintentional sins against holy things or against a neighbor. This offering was of a ram without defect and restitution value plus one fifth; other sins against God would be of a ram without defect; the poor person would bring two turtledove or two young pigeons, and even poorer person could bring fine flour. These were the Levitical sacrifices of the Old Testament from the Scofield commentaries.

The Sin Offering was of great importance for a personal relationship with YAHWEH. The Sin Offering symbolizes and pointed to our Savior YAHSHUA burdened with the believers' sin; He carried in His body our sins in an absolute submission and emptying of Self. He was made sin for us so that we might become the righteousness of the Father through Him (II Cor. 5:21). To do that He had to go through tremendous sufferings. Isaiah describes His sufferings as He was pierced, He was crushed, He was wounded, He was despised; He was oppressed and afflicted (Isaiah 53); the Psalmist says of His suffering " I am poured out like water, and all My bones are disjointed; My heart is like wax, melting within Me; My strength is dried up like baked clay; My tongue sticks to the roof of my mouth; You put Me into the dust of death; I can count all My bones; they pierced My hands and My feet, etc." (Psalm 22). The Sin offering is most holy (Lev. 6:25b); It is substitutional and has in view the justification of the Law through the substitutional sacrifice of YAHSHUA. Just as the Law commanded, He was sacrificed outside the camp, as the Sin Offering for the atonement of our sins in the presence of His Father, YAHWEH; although He did not commit sin, and no deceit was found in His mouth; when reviled, He did not revile in return; when suffering, He did not threaten, but committed Himself to the One Who judges justly. He Himself bore our sins in His body on the tree, so that, having died to sins, we might live for righteousness (I Peter 2:22-25). He said to His Father, "You did not desire or delight in sacrifices and offerings, whole burnt offerings and sin offerings ... See, I have come to do Your will". He, after offering one sacrifice for sins forever, sat down at the right hand of YAHWEH (Heb. 10:10-13). Outside the city, there a sacrifice was made that brought forgiveness for ever and no more sacrifice is necessary for the forgiveness of sin. He said, I will never again remember their sins and their lawless acts (Heb. 10:18); and as far as the east is from the west, so far He has removed our transgressions from us (Psalm 103:12). The Law was just a shadow of

the good things to come. When YAHSHUA came, He fulfilled it and perfected it by His once and for all, sacrifice on the cross. He then was the reality of things to come.

YAHSHUA suffered outside the gate, [temple gate, that is, civil and religious Judaism] so that He might sanctify the people by His own blood (Heb. 13:12). Let us then go to Him outside the camp, [anything religious which denies Christ as our sin offering], bearing His disgrace (Heb. 13:13). The cross became the altar where our Savior was sacrificed and the place where we the redeemed gather to offer Him spiritual sacrifices. Let us then go there to offer Him sacrifices of praise, the fruit of our lips that confesses His name. (Heb. 13:15). Outside of the camp is a memorial place that reads forgiveness and redemption; it is a place where all sins have been taken to and loaded on our Savior; it is the place of our reconciliation with YAHWEH. YAHSHUA took our sins and destroyed its power over us and freed us from its sting. We must go to the outside camp with the purpose of emptying of all our unwanted baggage of religious spirits to be able to carry our own cross through the span of life on this earth, never forgetting the “outside camp” where all that was necessary to save us, took place in the person of YAHWEH’S Son, YAHSHUA.

We must go outside the camp often to realize the measure of His suffering for us lest we forget His anguish as a result of our sins being loaded on Him and become aloof and indifferent to Him. Outside the camp will be the right place for reflection that springs up understanding and gratitude with humility, as we reflect on the grave consequences that our sins had on Him. Rejected by man outside the camp as they considered Him “stricken, struck down by YAHWEH, and afflicted” He suffered alone. When it became hard to bear seeing our sins on His Son, YAHWEH gave Him His back, and in agony of rejection by His Father, He cried, My God, My God, why have you forsaken Me? No one among men could have helped Him; all was sinner and needed a savior even if they were blind to the fact. He alone had to go to the cross! Let His anguish cry come to your ears to lead you to a holy and victorious life while you hear also “It is finished”! Salvation was complete there outside the camp!

THINK ABOUT IT!